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Majlis Ansarullah United Kingdom

1st December 1888, Hazrat Mirza Ghulam Ahmad the Promised Messiah and Mahdi عليه السلام wrote:

"Another message that I wish to convey to the people at large, and to my Muslim brothers in particular, is that I have been commanded to receive an oath of allegiance (Bai'at) from seekers after truth who wish to acquire true faith and purity, and yearn to find the path to Allah's love, and want to give up their foul, slothful and false existence. Whosoever finds in himself the willingness to do this must come to me. I will be their comforter and will do my best to ease their burden. God will bless them through my prayers and my attention, provided they are ready heart and soul to abide by His conditions."

(The Green Announcement : 29)



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نَحۡنُ اَنۡصَارُ اللّٰہِ

MAJLIS ANSARULLAH UNITED KINGDOM

An Appeal of prayers from Hazrat Khalifatul Masih V ايده الله تعالٰى بنصره العزيز

Pray fervently during these days. Forge a connection with God Almighty, focus your attention on the remembrance of God and cleanse your heart of the darkness that lays within it and remove all malice.

In this regard, I wish to draw your attention towards an important matter. Hazrat Khalifatul Masih III رحمہ اللہ saw a vision in which an elderly gentleman said to him, "If every member of this community recites the Durood 200 times:

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ سُبْحَانَ اللّٰهِ الْعَظِيْمِ
اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّاٰلِ مُحَمَّدٍ

He then said those who are of a mature age, between the ages of 15-25, should recite it at least 100 times a day, children should recite it at least 33 times; and younger children should repeat after their parents three or four times.

Alongside this one should recite Istighfar 100 times.

اَسْتَغْفِرُ اللّٰهَ رَبِّيْ مِنْ كُلِّ ذَنْبٍ وَّاَتُوْبُ اِلَيْهِ

Furthermore, I wish to add that one should recite:

رَبِّ كُلُّ شَيْءٍ خَادِمُكَ رَبِّ فَاحْفَظْنِيْ وَانْصُرْنِيْ وَارْحَمْنِيْ

100 times. [Recite this], especially during these days and generally going forward. In this vision, Hazrat Khalifatul Masih III رحمہ اللہ was shown that if you do this, then you will enter a secure fort, in which Satan can never enter. The walls of the fort are made of iron, which reach the heavens. Thus, no crack will remain through which Satan can enter.

……Everyone—children, adults, women, and men—should pay attention to this. (Friday Sermon, August 23, 2024)



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Sadr Majlis Ansarurullah UK
Sahibzada Mirza Waqas Ahmad

Qa'id Isha'at
Jalal Ul Deen

Editor
Raja Burhan Ahmad

Reviewers
Dr Asim Mumtaz Malik
Tahir Mehmood Mobashir
Maqbool Khan

Web Design:
Asif Javed

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Sara e Nasir, 29 Alma Lane
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GU9 0LJ
United Kingdom

If you have any feedback, suggestions or contributions to future magazine, please contact us via following:
: 020 8687 7810 , 020 8870 9379
: ansaruddin@ansar.org.uk
: ansaruddin.org.uk
: @Ansaruddin_UK

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

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Editorial

God will bless them

The advent of the Promised Messiah and Mahdi عليه السلام happened exactly according to the prophecies of Our Beloved Master the Holy Prophet Muhammad ﷺ. On 1st December 1888, Hazrat Mirza Ghulam Ahmad the Promised Messiah and Mahdi عليه السلام wrote:

"Another message that I wish to convey to the people at large, and to my Muslim brothers in particular, is that I have been commanded to receive an oath of allegiance (Bai'at) from seekers after truth who wish to acquire true faith and purity, and yearn to find the path to Allah's love, and want to give up their foul, slothful and false existence. Whosoever finds in himself the willingness to do this must come to me. I will be their comforter and will do my best to ease their burden. God will bless them through my prayers and my attention, provided they are ready heart and soul to abide by His conditions."

(The Green Announcement : 29)

136 years history of the Ahmadiyya Muslim Community is witness that from its inception God is blessing the followers of the Promised Messiah عليه السلام and his Khulafa through their prayers and attention. If we would like to have their prayers fulfilled in our favour, then we need to be ready heart and soul to abide by His conditions. The month of Ramadan is always a unique opportunity to adopt moral and spiritual life changing habits.

May we become in true sense seekers after the truth, who wish to acquire true faith and purity, and yearn to find the path to Allah's love, and want to give up their foul, slothful and false existence, which the Promised Messiah عليه السلام wanted us to become. Ameen.

THE HOLY QURAN



بسم الله الرحمن الرحيم

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا
دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٧﴾

Translation:

And when My servants ask thee about Me, say: 'I am near [1]. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe [2] in Me, that they may follow the right way.'

(Surah Al-Baqarah : 187)

Short Commentary:

1. When the Faithful come to know of the blessings of the month of Ramadan and of fasting therein they naturally become eager to derive as much spiritual benefit from it as possible. It is to this hankering of the soul of a believer to which the verse supplies an answer.

2. The words, believe in Me, do not refer to belief in the existence of God; for, this idea is included in the preceding clause, they should hearken to Me, it being impossible that one should hearken to God and obey His commandments without believing in His existence. The words, believe in Me, therefore, refer to the belief that God hears and accepts the prayers of His servants.

THE HOLY PROPHET ﷺ



اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

عَنْ اَبِي هُرَيْرَةَ رَضِیَ اللّٰهُ عَنْهُ قَالَ قَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ: ''يَقُوْلُ اللّٰهُ تَعَالٰی اَنَا عِنْدَ ظَنِّ عَبْدِيْ بِيْ، وَاَنَا مَعَهُ اِذَا ذَكَرَنِيْ، فَاِنْ ذَكَرَنِيْ فِيْ نَفْسِهٖ ذَكَرْتُهُ فِيْ نَفْسِيْ، وَاِنْ ذَكَرَنِيْ فِيْ مَلَاٍ ذَكَرْتُهُ فِيْ مَلَاٍ خَيْرٍ مِنْهُمْ، وَاِنْ تَقَرَّبَ اِلَيَّ بِشِبْرٍ تَقَرَّبْتُ اِلَيْهِ ذِرَاعًا، وَاِنْ تَقَرَّبَ اِلَيَّ ذِرَاعًا تَقَرَّبْتُ اِلَيْهِ بَاعًا، وَاِنْ اَتَانِيْ يَمْشِيْ اَتَيْتُهُ هَرْوَلَةً''۔

Hazrat Abu Hurairah رضي الله عنه narrated:

The Prophet, peace and blessings of Allah be upon him, said, "Allah the Exalted says: 'I am as My servant expects Me to be, and I am with him when he remembers Me. If he remembers Me within himself, I remember him within Myself; and if he remembers Me in a gathering, I remember him in a gathering better than theirs. If he draws near to Me by a hand's span, I draw near to him by an arm's length; if he draws near to Me by an arm's length, I draw near to him by a fathom's length; and if he comes to Me walking, I go to him running.'"

(Sahih al-Bukhari, Kitab at-Tawhid, Bab qawlillahi ta'ala 'wa yuhazzirukumullahu nafsah, Hadith 7405)

The Promised Messiah & Mahdi Hazrat Mirza Ghulam Ahmad عَلَیۡہِ السَّلَام

A Condition for the Acceptance of Prayer



The Promised Messiah عَلَیۡہِ السَّلَام wrote:

" Bear well in mind that a person's prayer is accepted when they abandon heedlessness, sin and transgression for the sake of Allah the Almighty. The more an individual grows in divine nearness, the greater they will partake of the fruits of the acceptance of prayer. This is why Allah the Exalted states:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ۔ (2:187)

And when My servants ask thee about Me, say: 'I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.'

At another place, Allah the Exalted states:

وَأَنَّىٰ لَهُمُ التَّنَاوُشُ مِن مَّكَانٍ بَعِيدٍ (34:53)

But how can the attaining of faith be possible to them from a position so far-off. In other words, why should I listen to the prayer of one who is distant from Me? A lesson has been given here based on what we generally observe in the law of nature. This does not mean that God cannot hear, for He is privy to the most hidden desires buried in our hearts. In fact, He is aware of even those desires which have not yet come into existence. However, in this verse, Allah the Exalted has directed man's attention to attaining divine nearness and explains that just as a distant voice cannot be clearly heard, in the same manner, an individual who is plunged in heedlessness, sin and transgression, becomes distant from God.

(Malfuzat Volume III page: 91 English Edition)

Hazrat Mirza Masroor Ahmad Khalifatul Masih V

ایدہ اللہ تعالیٰ بنصرہ العزیز



A special connection: Prayers & Ramadan

Hazrat Khalifatul Masih V(ایدہ اللّٰہ تعالٰی بنصرہ العزیز) said:

“Allah the Almighty has placed this verse (2:187) alongside the verses pertaining to the commandments of fasting. In fact, one can say that He has placed it right in the middle [of these verses], from which it is evident that there is a special connection between prayers and the month of Ramadan. Every Muslim knows full well that there is a special connection between prayers and Ramadan, and due to this very reason, a lot of attention is paid, particularly during the month of Ramadan, to obligatory prayers, voluntary prayers, *Tahajjud* and *Taraweeh* prayers.

Every true Muslim understands that during these days, God Almighty looks upon His servants with a particular affection. Even during ordinary days, Allah the Almighty looks upon His servants with love. The Holy Prophet ﷺ states that Allah the Almighty says, “I treat My servant according to how he perceives Me. When My servant remembers Me, I am with him at that moment. If he remembers me in his heart, I remember him in My heart. If he mentions Me in a gathering, I will also mention him in a gathering. When he advances towards Me the distance of a cubit, I draw near Him by a hand’s length; if he advances towards Me a hand’s length, I advance towards him the distance of two hand lengths. If one walks towards Me, I run towards him.” *(Sahih al-Bukhari, Kitab at-tawhid, Hadith 7405)*

(Friday Sermon, 29 March 2024)

Lesson of Oneness

درسِ توحید

Translation of some Urdu couplets by the Promised Messiah and Mahdi عَلَیْہِ السَّلَام

[Tashhidh-ul-Adh-han, December 1908]

He watches over you while you set your heart upon others!
What does He lack which you seek to find in the idols?

وُہ دیکھتا ہے غیروں سے کیوں دِل لگاتے ہو
جو کچھ بتوں میں پاتے ہو اُس میں وہ کیا نہیں

Reflecting upon the sun, we did not find that light which is His;
When we turned to the moon, that too was not like the Beloved.

سورج پہ غور کر کے نہ پائی وہ روشنی
جب چاند کو بھی دیکھا تو اُس یار سا نہیں

He is the One, has no partner, and is Imperishable;
All others are prey to death, He alone is Eternal.

واحِد ہے لاشریک ہے اور لازوال ہے
سب موت کا شکار ہیں اُس کو فنا نہیں

All goodness lie in loving Him;
Seek Him alone, O friends, idols are unfaithful.

سب خیر ہے اسی میں کہ اس سے لگاؤ دِل
ڈھونڈو اسی کو یارو! بتوں میں وفا نہیں

Why are you fond of this blighted abode?
This place is a veritable hell, not a garden!

اِس جائے پُر عذاب سے کیوں دِل لگاتے ہو
دوزخ ہے یہ مقام یہ بُستاں سَرا نہیں



Why Become a Righteous Servant?

(This Essay got third position in Annual Essay Writing Competition 2024, conducted by Qiadat Taleem, Majlis Ansarullah UK. Some parts of the Essay are published with necessary editing.)



Kalim Ahmad Tahir
Majlis: West Croydon, **Region**: South

The Promised Messiah ﷷ says:

> 'The actual mission for which God has appointed me is to remove the estrangement that has come between man and his Creator and re-establish a relationship of love and sincerity between him and his Lord.'(Lecture Lahore, pg. 42)

The Promised Messiah ﷷ writes:

> 'When we look into the faculties of man and try to discover what their highest reach is, we find that he seeks after God, the Exalted. He desires to become so devoted to God that he should keep nothing as his own and all that is his should become God's… It is obvious, therefore, that the highest reach of man's faculties is to meet God, the Exalted. Thus, the true purpose of his life is that the window of his heart should open towards God.'

(The Philosophy of the Teachings of Islam, pg. 160-161)

The following narration of the Holy Prophet ﷺ also explains why one should aim to become righteous. He says:

> 'God has proclaimed that he who bears enmity towards a friend of Mine should become ready to contend with Me. And when anyone attacks a friend of God, He pounces upon him with the ferocity with which a tigress pounces upon one who seeks to deprive it of its young.'

(Referenced from Malfoozat Vol IV, pg. 400)

The Holy Quran conveys the same promise in verse 52 of Surah Al Mo'min:

> 'Most surely We help Our messengers and those who believe in the present life.'

The above are not empty promises. Let me share a few moving incidents which bear testimony to the divine promise that those who become His, Allah keeps them wrapped under the wings of His mercy.

Who would save you from my hands today?

On a return journey from an expedition, the Holy Prophet ﷺ laid down to rest under a tree. He had hung his sword from a branch of the tree. The rest of the companions had also taken shelter from the scorching sun under nearby trees. Incidentally, a pagan Bedouin passing by, recognised the Holy Prophet ﷺ taking rest without any security cover. He crept up and grabbed the Prophet's ﷺ sword and asked the Prophet ﷺ menacingly, "Do you fear me?"

"Not at all," the Prophet ﷺ replied, barely awake, but not at all perturbed.

The Bedouin asked, "Who will save you from me now?"

"My Allah," the Prophet ﷺ replied in a majestic voice.

This calm but imposing response made the Bedouin so nervous that he started shaking and the sword fell from his hand.

The Holy Prophet ﷺ immediately seized the sword and asked him, "Who will save you

from me now?”

“You have me now,” the pagan said. He pleaded for mercy, and mercy was shown to him. He was allowed to walk free on the promise that he would never fight Muslims.

“My ship has departed without me! I am stranded in a foreign land. I have no possessions. I don’t know where to turn and what to do. I beg thee, my dear God, to bring back my ship!”

The man, whose life was seemingly in peril, was Dr Sardar Nazir Ahmad Sahib. In 1930s, there was no way to communicate with the ship. However, his cries moved the heavens. His plea, that it only happened because he was engrossed in conveying the message of the Imam Mahdi to people in a foreign land, drew God’s mercy. Allah’s angels sprang into action. Suddenly, the ship’s captain felt that the ship was in danger from German submarines and ordered his crew to return to Adan!

(Masalih ul Arab by Mohammad Tahir Nadeem, pg. 282-283)

How true is our Lord, who runs towards us when we walk to him. He reveals to His people and helps those in distress. If we are loyal to Him, He will always be loyal to us. May Allah enable me to be a loyal and obedient servant of my Lord, Ameen!

Some Means of Becoming a Righteous Servant

Prayers

Our Holy Prophet ﷺ is the ULTIMATE role model to be followed to attain this goal.

It is stated that:

- The Holy Prophet ﷺ prayed till his prayer mat became wet with his tears

- He wept in his prayers till his chest heaved like a boiling pot

- AND he stood in his prayers for so long that his feet would get swollen.

However, such a devotion cannot be achieved until one attains a state of pleasure in their worship. The Promised Messiah عليه السلام says:

‘There is nothing (in the world) which according to the design of Allah Almighty does not give pleasure or satisfaction in some form. A person who is ill cannot derive pleasure from even the most exquisite and delicious food, and considers it to be bitter or completely tasteless. So too is the case with those people who derive no pleasure and delight from the worship of God. Such people should worry about their ill state. For as I have just said, there is nothing on earth, which Allah the Exalted has not instilled with the characteristic of granting pleasure in some form or other.’(Malfoozat Vol 1, pg.184)

Company of the Righteous

It is a common observation that one’s company moulds a person’s thoughts, manner, speech and actions. This is why, keeping the company of other righteous people is another excellent means of becoming righteous.

The Promised Messiah عليه السلام has explained this concept as follows:

“The word *Insan* (human being) is actually derived from *unsan* i.e. the collection of two affections. One affection of his is for God and the other is for the human beings. Since human being is closer to him and he finds him very near to himself and moreover he is his own species, he is very much influenced by him- and very quickly, too. That is why the company of a Perfect and a Righteous person grants him the Light which makes him see God and he is and thus from the sin.(Malfuzat Vol:III, P:96)

Today, amongst the 8 billion people on our planet, the dearest one to God is the one who wears the robe of khilafat. It is, therefore, essential that we try to spend time in his bless-

ed company. This company is invaluable for anyone desiring a spiritual rejuvenation and is available to everyone through MTA all the time. However, as a minimum, I believe listening to Huzur's ايده الله تعالى Friday Sermons and addresses regularly as well as watching 'This week with Huzur' is the spiritual tonic that gives strength to attain righteousness and closeness to Allah. May Allah enable us all to develop a strong bond of love with khilafat, Ameen.

Serving mankind

Religion regulates two parts of our lives – the good morals and the spirituality. Hadhrat Mirza Bashiruddin Mahmood Ahmad Sahib رضي الله عنه, the Musleh Maud, has explained these 2 concepts in his book 'Way of the Seekers'. He writes, "The manners pertaining to one's interactions with human beings are called morals; and those pertaining to Allah is referred to as spirituality. If a person tells lies to fellow human beings then he possesses bad morals, and if he lies about God then his spiritual faculties are dead. A person can be deemed faithful and righteous only if he/she is able to uphold his standards in both these regards." (Al-Fazl International, 28 May 2024, pg. 3)

Thus, it is not possible to show our true love for the Creator without showing compassion for His creation.

In short, showing compassion and sympathy for fellow human beings is a mean to draw Allah's love and mercy as well as a gateway to gain His nearness.

Cultivating a love of the Holy Quran

One wishing to draw nearer to God and attain His pleasure must bear in mind that the Holy Qur'an is the only means to do so.

The Promised Messiah عليه السلام said that the teachings of the Holy Prophet ﷺ brought people from a state akin to being wild animals, immersed in the depths of immorality without any perception of right and wrong, to a lofty state of morality and spirituality. All of this was through the teachings of the Holy Qur'an. God describes their initial state as:

> 'They are like cattle; nay, they are even more astray. They are indeed quite heedless.' (7:180)

Then, after receiving and accepting the teachings of the Holy Qur'an, a revolution came about, and not only did it remove their weaknesses, but enabled them to tread the path of virtue. God then describes their state as:

> 'These are they in whose hearts Allah has inscribed true faith and whom He has strengthened with inspiration from Himself. And He will make them enter Gardens through which streams flow. Therein will they abide. Allah is well pleased with them, and they are well pleased with Him. They are Allah's party. Hearken ye O people! it is Allah's party who will be successful.' (58:23)

They rose from the ground into the heavens like stars. Hence, the Holy Prophet ﷺ said that his Companions are guides for us.

(alislam.org, Friday Sermon 3rd March 2023)

Financial Sacrifices

One of the requisites for attaining righteousness is to spend out of that has been given to us by Allah (Al Baqarah, 2:4).

In his magnum opus, The Philosophy of the Teachings of Islam, the Promised Messiah عليه السلام has mentioned eight means of finding and recognising God Almighty and strengthening one's faith in Him. These means are also necessary to fulfil the purpose of man's creation. About these means, the Promised Messiah عليه السلام states: "The fifth means of achieving the purpose of life appointed by God Almighty, is striving in His cause; that is to say, we should seek God by spending our wealth in His cause, and by employing all our faculties in furthering His cause, …; as it is said: Strive in His way with your wealth and your lives and with

all your faculties; and Whatever We have bestowed upon you of intelligence and knowledge and understanding and art, employ it in Our cause. We surely guide along Our ways those who strive after Us."

Our Covenant of Bai'at as a Moral Compass

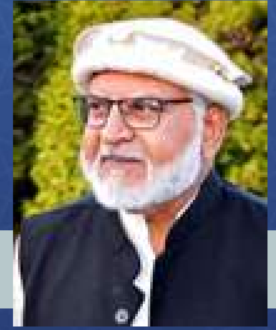
The Promised Messiah ﷺ is the appointed reformer, Mahdi. He is a true reflection of the Holy Prophet ﷺ and the one who was guided by Allah and then commissioned to provide guidance to people in current times. According to the Promised Messiah ﷺ, his mission is to connect mankind with their creator. The Ten Conditions of Allegiance prescribed by the Promised Messiah ﷺ is an excellent charter to forge this relationship with Allah. There are 39 'DOs' and 'DON'Ts' mentioned in Conditions of Bai'at as follows:

Condition	DO's	DON'Ts
1st	1.Abstention from Shirk	
2nd	Keep away from: 2. Falsehood 3. Fornication 4. Adultery 5. Trespasses of the eye 6. Debauchery 7. Dissipation 8. Cruelty 9. Dishonesty 10. Mischief 11. Rebellion	1. Don't be carried away by Passions
3rd	12. Regularly offer the five daily prayers 13. Try his/her best to be regular in offering the Tahajjud 14. Invoking of Darood on the Holy Prophet (peace and blessings of Allah be upon him) regularly 15. Make a daily routine to ask forgiveness for sins 16. Remember the bounties of God 17. Praise and glorify Him	
4th		2.Cause no harm whatsoever to the creatures of Allah in general, and Muslims in particular, neither by his/her tongue nor by his/her hands nor by any other means.

5th	18. Remain faithful to God in all circumstances of life 19. Remain resigned to the decree of Allah 20. Keep ready to face all kinds of indignities and sufferings in His way 21. And shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward	
6th	22. Completely submit to the authority of the Holy Quran 23. Make the Word of God and the Sayings of the Holy Prophet (peace and blessings of Allah be upon him) the guiding principle in every walk of life	Refrain from: 3. following un-islamic customs 4. and lustful inclinations
7th	24. Entirely give up pride and vanity Pass all his/her life in: 25. Humbleness 26. Cheerfulness 27. Forbearance and 28. Meekness	
8th	29. Hold faith, the honour of faith, and the cause of Islam dearer to than his/her life, wealth, honour, children and all other dear ones	
9th=	30. Remain occupied in the service of God's creatures for His sake only; and 31. Shall endeavor to benefit mankind to the best of God-given abilities and powers	
10th	32. Enter into a bond of brotherhood with this humble servant of God 33. pledge obedience to me in everything good 34. Remain faithful to this pledge till the day of his/her death 35. Exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connections demanding devoted dutifulness	

Anyone following this guidance will no doubt be transformed into a righteous servant and beloved of God. Inshallah

RAMAZAN...
EXAMPLE OF THE PROMISED MESSIAH عَلَیْہِ السَّلَام



Dr Tariq Anwar Bajwa

The Holy Founder of the Ahmadiyya Muslim Community, the Promised Messiah & Imam Mehdi, Hazrat Mirza Ghulam Ahmed عَلَیْہِ السَّلَام, just like his master, the Holy Prophet Muhammad (peace and blessings of Allah be upon him) had a great love for fasting and would specially get himself ready to receive the blessings of The Holy month of Ramadan. His prayers and worship would increase manifold during this month.

The Engagement of the Promised Messiah عَلَیْہِ السَّلَام During Ramadan.

10 January 1900: Seth Abdur-Rahman Sahib رضی اللہ عنہ of Madras sought permission from the Promised Messiah عَلَیْہِ السَّلَام to return to Madras for some important work. He had also received a telegram to return urgently. The Promised Messiah عَلَیْہِ السَّلَام said: "It is absolutely imperative for you to remain here during this blessed month." The Promised Messiah عَلَیْہِ السَّلَام also said: "I am ready to make such a prayer in your favour that would even move mountains." Then, he said: "During these days, I sit with my friends less than usual and remain in solitude for longer. This is truly to the benefit of my friends. I pray in seclusion with time and freedom, and spend a better part of the night in prayers."

(Malfoozat Vol II page 185, English Edition)

The Easy Lawful Path

Hazrat Mir Muhammed Ismail رضی اللہ عنہ related to Hazrat Mirza Bashir Ahmad رضی اللہ عنہ that the Promised Messiah عَلَیْہِ السَّلَام was once fasting during Ramadan in Ludhiana when he felt nauseous and began encountering cold extremities. At that particular time, the time for sunset was nigh, but he immediately broke the fast. Hazrat Mir Sahib رضی اللہ عنہ said that Hazrat Ahmad عَلَیْہِ السَّلَام would always opt for the easy lawful path which the Shariah would afford.

With regard to this, Hazrat Mirza Bashir Ahmad رضی اللہ عنہ said:

> "In the Hadith, regarding the Holy Prophet صلی اللہ علیہ وسلم, through the narration of Hazrat Aisha رضی اللہ عنہا, there is mention that he always used to prefer the easier of two permissible paths."

God's Hospitality

Hazrat Maulvi Sher Ali رضی اللہ عنہ related to Hazrat Mirza Bashir Ahmad رضی اللہ عنہ that Hazrat Pir Siraj-ul-Haq Sahib رضی اللہ عنہ was once fasting, but he requested for water from somebody as he had forgotten. Upon hearing this, someone remarked, "Are you not fasting?" Hazrat Pir Sahib رضی اللہ عنہ then recalled that he was in fact fasting. The Promised Messiah عَلَیْہِ السَّلَام was also present there at the time and said to Pir Sahib رضی اللہ عنہ, "When a person forgets that they are fasting and consumes something by mistake, it is God's hospitality for that person. However, as you requested for water, and requesting for things is disliked, you were not able to experience this blessing."

Children

Hazrat Nawab Mubaraka Begum Sahiba رضی اللہ عنہا writes:

"The Promised Messiah عَلَیْہِ السَّلَام disliked that a

child should fast at a young age, before attaining maturity. He would say that observing one or two fasts was enough. When Hazrat Amma Jan رضی اللہ عنہا [noble wife of the Promised Messiah علیہ السلام] made me observe my first fast, she hosted a generous iftari in which she invited all the women of the Jamaat to dinner. After that, two or three years later in Ramadan, I kept a fast and told the Promised Messiah علیہ السلام that I had kept a fast. He was sitting in a room at the time and on a nearby stool were two pans [a South Asian sweet snack comprising betel leaf with fennel, lime and rose petals], probably made by Hazrat Amma Jan رضی اللہ عنہا. He picked up a pan, handed it to me and said, 'Eat this. You are weak and should not fast yet, so break your fast.' Accordingly, I ate the pan, but I also added that Saleha (who was our aunt and the revered wife of our youngest uncle) was also fasting and that she should also be made to break her fast. The Promised Messiah علیہ السلام replied, 'Call her as well.' So, I called her. She came, and Huzoor علیہ السلام handed her the second pan saying, 'Here, eat this. You do not have a fast.' I was approximately ten years of age then." (Tahrirat-e-Mubaraka, pp. 227-228)

It is incorrect to Fast in a Journey

Hazrat Mir Muhammed Ismail رضی اللہ عنہ mentioned to Hazrat Mirza Bashir Ahmad رضی اللہ عنہ:

"Once, some guests came from Lahore to Qadian in Ramadan. When the Promised Messiah علیہ السلام received news of their arrival, he attended the mosque in order to meet them, bringing along with him some breakfast. The gentlemen submitted that they were all fasting. The Promised Messiah علیہ السلام replied, 'It is incorrect to fast in a journey. One should adhere to the leave granted by Allah Almighty.' Thus, they were fed breakfast and their fasts were broken."

Tahajjud

Hazrat Dr Mir Muhammed Ismail رضی اللہ عنہ related to Hazrat Mirza Bashir Ahmad رضی اللہ عنہ:

"In 1895, I happened to pass the entire month of Ramadan in Qadian and offered the Tahajjud prayers behind the Promised Messiah علیہ السلام throughout the month. It was Huzoor's علیہ السلام custom to offer the *Witr* prayer in the first part of the night and eight rak'aat [units of prayer] of the Tahajjud prayer in divisions of two in the latter part.

Sehri

Regarding the diet of Hazrat Mirza Ghulam



Ahmad عليه السلام, it is said that in sehri, during Ramadan, there usually used to be salan [curry dish] or a chicken leg and firni [Indian sweet dish] for Huzoor عليه السلام. Hazrat Ahmad عليه السلام would take a paratha [Indian fried bread] instead of a roti [flat bread], though he would only eat a small amount of it.

Hafiz Nur Muhammad Sahib of Faizullah Chak narrated to Hazrat Mirza Bashir Ahmad رضي الله عنه that once during the month of Ramadan, somebody called the Azan prior to its actual time during sehri. The Promised Messiah عليه السلام entered the mosque and said, “I had just raised a glass of milk to my mouth when I heard the call for Azan. For this reason, I put down the glass at that very moment.” Someone humbly submitted, “Huzoor, there is still time to eat and drink.” He replied, “I do not desire to partake of anything after the Azan.”

Hazrat Mirza Bashir Ahmad رضي الله عنه, with regard to this narration, said:

“I would like to add that if this narration is authentic, then Huzoor عليه السلام would have taken precautions for his own sake at that particular occasion. Otherwise, the practise of the Promised Messiah عليه السلام was that he did not estimate the time [for the end of sehri] by the Azan but through the emergence of the break of dawn. In this regard, he would also adhere to the stance that the break of dawn should be clearly manifest as is the objective of the Quranic verse. However, it is of the scholar’s opinion that fatwa [Islamic verdict] and taqwa [righteousness] are two very different matters.”

Manna and Salwa

Hazrat Sheikh Karam Ilahi Patialvi رضي الله عنه narrated to Hazrat Mirza Bashir Ahmad رضي الله عنه in writing:

“Once, I came to spend the month of Ramadan, which had arrived at an intensely cold period, in Qadian. In those days, Hazrat Hakim Fazluddin رضي الله عنه was the administrator of the library of the Promised Messiah عليه السلام and therefore responsible for it. The room where the library was situated was adjacent to Masjid Mubarak and Hazrat Hakim Sahib رضي الله عنه lodged in the very same place. Upon my arrival, he also granted me permission to temporarily reside in the same room. Offering gratitude, I set up my bed at a corner and began passing time with great ease and enjoyment. The Promised Messiah عليه السلام used to walk to the mosque, passing by this room for every prayer. At one occasion, the doors opened at the time for sehri [pre-dawn meal for fasting]. I was sat directly in front and stood out of respect when I saw that the Promised Messiah عليه السلام was stood at the door. Huzoor عليه السلام called me towards him through a gesture. When I advanced, I observed that there were two china bowls in the hands of the Promised Messiah عليه السلام, which had kheer [rice pudding] in them. Handing me both bowls, Huzoor عليه السلام said to me, ‘Deliver these to those people whose names are written on it.’ I handed them to Hakim Sahib. Hakim Sahib called a person from the mosque and had the bowls delivered to those people whose names were inscribed in ink. Thereafter, the doors opened again. The Promised Messiah عليه السلام handed us two bowls again and those were also delivered to those people, in accordance with their names. In this manner, the Promised Messiah عليه السلام continued to bring bowls of kheer on ten or eleven occasions and we would deliver them to the people in the guest room. Finally, upon one of the two bowls which the Promised Messiah عليه السلام handed was the name of Hakim Sahib and upon the second was my name, inscribed. After consuming the kheer, Hakim Sahib remarked,

“Today, manna and salwa [divine bounties] have descended upon us.”

May Allah enable us to understand his commandments and benefit from the Holy month of Ramadan, Following the example of the Promised Messiah عليه السلام. Ameen

(Taken from the compilation of narrations related to the life of the Promised Messiah عليه السلام in Sirat-ul-Mahdi by Hazrat Mirza Bashir Ahmad رضي الله عنه. Translated by Fateh Alam, UK. Published in The Weekly Al Hakam)

Health benefits of fasting in the Holy Month of Ramadan



Professor Asif Ali Parvez

Allah the Almighty has made it obligatory for every Muslim, male or female to keep fast during the Holy month of Ramadhan. This is one of the five pillars of Islam. Allah Almighty said in Holy Quran

> "The month of Ramadan is that in which the Qur'an was sent down as a guidance for mankind with clear proofs of guidance and discrimination. Therefore, whosoever of you is present at home in this month, let him fast therein. But whoso is sick or is on a journey, shall fast the same number of other days. Allah desires to give you facility and He desires not hardship for you, and that you may complete the number, and that you may exalt Allah for His having guided you and that you may be grateful." (2:186)

Apart from this important religious responsibility and the associated spiritual benefits, fasting has many benefits for the human body. Being a scientist, I shall focus on the scientific facts and advantages of observing fasting.

Improved brain function

Fasting increases brain-derived neurotrophic factor (BDNF). BDNF is a protein that helps neurons survive and grow new connections. Because of fasting, BDNF levels are increased, which can improve learning, memory, and cognitive function.

Mental Health

Fasting during Ramadan can be incredibly beneficial for your mental health in several ways, including:

Stress relief: Fasting can help reduce stress by stabilizing cortisol, the hormone associated with the body's stress response.

Improved cognitive function: Fasting can improve cognitive function by influencing the brain's metabolic, cellular, and circadian mechanisms.

Weight loss: Fasting can help improve depressive symptoms by promoting weight loss.

Reducing inflammation

Fasting can reduce inflammation in several ways, such as by increasing levels of arachidonic acid. Arachidonic acid in the blood inhibits the NLRP3 inflammasome and hence reduces inflammation. The NLRP3 inflammasome is a protein complex that plays a key role in the body's immune system and inflammatory response. When activated by a stimulus, the NLRP3 inflammasome triggers the release of interleukin (IL)-1β and IL-18, which contribute to the body's immune defence. Fasting can also help reset insulin responses, which can improve the body's ability to manage inflammation.

Metabolism

Fasting can help your body's metabolism in several ways such as:

Metabolic switching

Fasting forces your body to burn fat for energy instead of glucose from carbohydrates. This is called metabolic switching.

Insulin sensitivity

Fasting can improve insulin sensitivity in muscle and liver cells. Insulin is the main driver of fat storage, so when insulin levels drop, your body can burn fat more efficiently.

Ketone bodies

When your body is fasting, your liver converts fatty acids into ketone bodies, which become a major source of energy for your brain and other tissues.

Cell repair

Fasting can help repair cells in your body, which is through a process called "autophagy" Fasting can also help with weight loss, blood sugar control, heart health, brain function, and cancer prevention.

Fasting Lowers Cancer Risk

Fasting can make cancer cells more sensitive to chemotherapy and other cancer therapies. Cancer cells consume glucose at a higher rate than normal cells, and during fasting, cancer cells struggle to survive without nourishment.

Fasting Enhances Body Composition.

Body composition can be improved by fasting. This means it can lower a person's body fat percentage.
Fasting can improve body composition by helping the body burn fat for energy instead of glucose from carbohydrates. This can be achieved by the followings:

Metabolic switching

When the body runs out of sugar stores after fasting, it starts burning fat for energy. This is called metabolic switching.

Metabolic flexibility

When the body can easily switch between using glucose and fat for energy, it's called metabolic flexibility. This can lead to a loss of body fat.

Decreased body mass

Fasting can decrease body mass, body mass index, fat mass, and body fat percentage.
Reduces Hypertension

Some studies have found that fasting can lower blood pressure in people with high blood pressure and diabetes. In one study, hypertensive subjects with a baseline blood pressure of over 140/90 mm Hg saw a reduction of 16.7/8.8 mm Hg. The reduction was even greater for subjects with the highest baseline blood pressure, over 160/100 mm Hg.

Immune system

Fasting can help the immune system in several ways, including:

Regenerating white blood cells

Fasting can stimulate the production of new white blood cells, which can help the body fight off infections and diseases.

Regulating leukocyte mobilization

Fasting can redistribute leukocytes between the bone marrow and the blood, which can help the immune system.

Reducing inflammation

Fasting can reduce inflammation by changing the balance of immune cells and hormones.

Altering the gut microbiome

Fasting can alter the gut microbiome, which can help protect against autoimmunity (condition where the body's immune system attacks its own healthy cells, tissues, and organs).

Using ketone bodies

When the body runs out of glucose, it switches to using ketone bodies, which can help regulate the expression of proteins and molecules that influence health and aging.

Suppressing oxidative stress

Fasting can suppress oxidative stress, which can help optimize immune system function.
In summary, there is evidence to suggest that fasting can have positive effects on your health as well as boost your mental health and well-being, improve mood, help relieve stress, anxiety and depression. So, stay healthy during Ramadan. However, if you have any health conditions you should consult with a doctor before fasting.

Strategies for Communicating Effectively with a Teenager



Najam Qureshi

Communicating with a teenager as a parent involves balancing understanding, respect, and guidance.

Listen Actively:

- Show genuine interest in their thoughts and feelings without interrupting.
- Use phrases like, "I understand that..." or "That must feel..." to validate their emotions.

Avoid Lecturing:

- Instead of giving a monologue, have a two-way conversation.
- Ask open-ended questions like, "What do you think about this?" or "How do you feel about that?"

Respect Their Independence:

- Acknowledge that they're growing and need space to form their own opinions and make choices.
- Set boundaries collaboratively when possible and explain the reasoning behind rules.

Stay Calm and Composed:

- Avoid reacting emotionally or raising your voice, even during disagreements.
- If emotions run high, suggest taking a break and returning to the conversation later.

Be Honest and Authentic:

- Share your own experiences, including mistakes, to show vulnerability and relatability.
- Admit when you don't have all the answers—it builds trust.

Praise Efforts, Not Just Results:

- Recognize their hard work and progress, even if outcomes aren't perfect.
- Celebrate small wins to boost their confidence.

Use Humour When Appropriate:

- A light-hearted approach can ease tension and build rapport.
- Share funny stories or laugh at shared experiences.

Be Patient:

- Teens often test boundaries as part of growing up. Stay consistent and keep communication open, even during challenging phases.
- By showing respect, empathy, and understanding, you can create a strong foundation for open and healthy communication with your teenager.



Shakil Ahmad Butt
History Project Lead - Naib Sadr Ansarullah UK

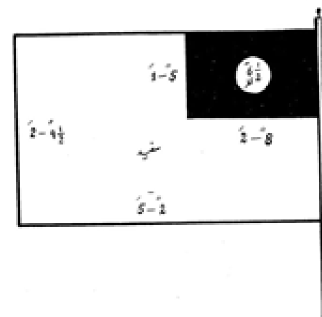


Flag of Ansarullah

On the occasion of the Annual Ijtema of 1956, it was decided in the Majlis Ansarullah Shura that:

1. Ansarullah will have its own flag, and that the flag will be given as reward and honour.

2. It was recommended that the local Zaeem Aala or Zaeem District who is first in fulfilling the duties of their organization and towards their local Ansar according to the decision of the center, should be given the honorary flag of Ansarullah on the occasion of the Annual Ijtema of Ansarullah.



A sub-committee was appointed to implement this decision and decide the details of implementation. The sub-committee comprised of the following members; Hazrat Mirza Nasir Ahmad Sahib, Maulana Jalaluddin Sahib Shams, Muhammad Shafi Sahib of Gujranwala, Chaudhry Sharif Ahmad Sahib Bajwa of Lyallpur, Mirza Dawood Ahmad Sahib and Maulana Abul Ata Jalandhri Sahib. The design of the originally proposed flag is shown in the image below;

Size of the flag: The length of the cloth is five feet two inches and the breadth two feet nine and a half inches. On the right upper corner of the flag is a black section, which is two feet eight inches long and one foot five inches wide. Within the middle of this section there is a white circle which is six and a half inches in diameter.

(Tareekh Ansarullah Pakistan Vol. 1 Page 146)



Alam-e-Inaami

In order to create a spirit of healthy competition in the Majalis, the method of "Alam-e-Inaami" is practiced in Ansarullah. The Majlis which attains first place in terms

of its performance across the year is awarded the Alam (flag) by Hazrat Amirul Momineen Khalifatul Masih (May Allah be his helper) from his blessed hand or his appointed representative on the occasion of the Annual Ijtema. Acquiring this is a great honour for a Majlis. The Alam (Flag) remains in the custody of this Majlis for a whole year.

Waqf-e-Arzi (Dedicating few days) for Spain

In a meeting of Majlis Ansarullah London held on 14th November 1982, in compliance with the instructions of the Hazrat Khalifatul Masih IV (ra), when Maulana Sheikh Mubarak Ahmed Sahib, the vice president of Majlis Ansarullah UK, informed the Ansar about the planned Waqfe Arzi in Spain. Thirteen Ansar volunteered themselves for this blessed scheme. Upon being informed of this , Hazrat Khalifatul Masih IVra expressed his happiness and said: “Alhamdulillah. The heart was filled with praise at the news of the Waqfe Arzi of thirteen Ansar for Spain. Alhamdulillah Suma Alhamdolillah. May Allah the Almighty be their protector. May He bless your words and actions and give you the opportunity to preach very successfully. Allahumma Zidfazid (May Allah increase their efforts abundantly).“

Farewell Ceremony in honour of Chaudhry Hidayatullah Sahib Bangvi

In honour of Chaudhry Hidayatullah Sahib Bangwi, the former Nazim A’la, Majlis Ansarullah England, a farewell ceremony was organised on Sunday 19th May 1985 at Nusrat Hall in Fazl Mosque, London. The event was graced by Sayyidna Hazrat Khalifatul-Masih IVra.

After the recitation of the Holy Quran, all those present repeated the pledge of Ansarullah after Huzur. After that, the new Nazim A’la, Khawaja Rashiduddin Qamar Sahib, presented a letter of appreciation to Chaudhry Hidayatullah Sahib Bangvi and appreciated his services. Later, Bangvi Sahib replied to the letter of thanks.

After that, Huzur said in a short speech: Farewell does not mean that the work is over, but service can be continued in any situation and a person can be assigned to the same service again. Previous officials take the work up to a level and then the later ones advance that level and take it to a higher position and so the work always moves towards progress. Huzur praised the work of Bangvi Sahib and prayed for his services.

(Tareekh Ansarullah Pakistan Vol. 3 Page 950-951)

Link of History Website: https://history.ansar.org.uk/

A poem on helping others on Eid

Poets FOR PEACE

www.PoetsForPeace.co.uk

This is a spiritually rich poem that captures an essence of Eid as a time for reflection, compassion, and connection. It emphasizes the importance of recognizing the humanity and dignity of others, especially those in need, and resonates deeply with the spirit of Eid as a time to renew bonds with family, community, and God, while also extending help to the marginalized.

By Haider Hameed - www.PoetsForPeace.co.uk

Feed my Brother

By Joseph McTaggart, Scotland.

Beloved, show me how to go,
awakened from my sleep,
how to feed my brother so,
how to love at Eid.

How to listen to your words,
to hear a voice so pure.
I will follow love you more,
if first I help the poor.

Lord, bind this Eid my hardened heart
and wound the callous tongue,
make self-righteousness be dead,
in those I walk among.

Strangers on a Masjid floor sit weary and alone.
Feed my brother,
give him power,
to know he's not forlorn.

And quietly at dawn and dusk,
teach me how to love,
how to offer words of hope,
with blessings from above.

'Eid Mubarak' to Ahmadis across the world.
Everyone to pray for Ahmadis all over the world; to pray for all the oppressed people.
(Sermon Eid-ul-Fitr 2024)

Poetical couplets written about the Promised Messiah عليه السلام

Poets FOR PEACE

www.PoetsForPeace.co.uk

Below is a selection of poetical couplets taken from the poems written by various Ahmadi poets on the Promised Messiah عليه السلام. These couplets illuminate the profound life and mission of the Promised Messiah (as), showcasing his fulfilment of divine prophecies and his role as a unifying light for all nations. These poetic expressions also inspire us to delve deeper into his transformative message he left for the spiritual revival of humanity.

By Haider Hameed - www.PoetsForPeace.co.uk

By Hamaad Ur Rehman

Try to look deeper than the rays of anticipated light

This world is still such a beautiful sight

Just stop for a second and breath

Between the lines of life you have to read

What's done is done

The Messiah has been and gone

By Muqbool Khan

In the foothills of Kashmir from heaven sent

In Qadian the second Messiah made his advent

To shield the Ummah from rounded condemnation

At the gate of Ludhiana he stopped colonisation

Many Muslims around him gave him every commendation

Nation shall not lift up sword against nation

By Issah Wema

The Lord decreed it

The Holy Prophet prophesised it

All the prophets echoed it

The word expected me

The Jews expected me

The Christians expected me

The Buddhists Christians expected me

The Zoroastrians Christians expected me

Yes the whole world expected me

Who am I? Who am I?

By Furqan Mahmood

The Imam of the age is visible with his conditions of Bait

The system of Wasiyyat and protection from Allah's wrath

He proved Issah's death without a stroud of a doubt

East of Damascus, Minaratul Masih onward to Khilafats route

Majlis Ansarullah Shura 2024 Report

By the grace of Allah, Majlis Ansarullah UK's Majlis-e-Shura was held on Saturday, 14th December, and Sunday, 15th December 2024, at the Baitul Futuh Mosque, London.

Day 1: Saturday, 14th December 2024

The proceedings commenced with a recitation of the Holy Qur'an and its translation by Meer Anjum Pervaiz Sahib. This was followed by an inaugural address by Sadr Majlis, Sahibzada Mirza Waqas Ahmad Sahib. In his address, Sadr Sahib highlighted the historical significance of the Shura, emphasizing that historically, no pledge was taken at such gatherings. He also provided valuable guidance on the importance of the Shura, underscoring the dignity and etiquettes expected of all delegates. The session concluded with a silent prayer led by Sadr Sahib.



Next, the implementation reports from the pre-



vious year's Shura were presented, followed by detailed updates from various departments, including Amoomi, Taleem, Tarbiyyat, Taleem-ul-Qur'an, Tabligh, Maal, Isa'ar, Zehniyat, Sehat-e-Jismani, Tajneed, and Ishaat. Among the notable achievements highlighted were:

•63 bai'ats accomplished over the past year.

•The successful launch of the 1889 website.

•An increase in chanda participation, rising from 79% to 84%.

Additionally, presentations and updates were provided on key initiatives such as the Masroor Eye Institute, IT developments, and the Rishta Nata service.

Qaid Amoomi Sahib presented the rejected proposals with the reasons for their rejection. Subsequently, sub-committees were formed. The sub-committee deliberations began after the combined Zuhr and Asr prayers and a lunch break.

The second session of the day commenced at 6:30 PM. Sadr Sahib then invited the chairmen and secretaries of two sub-committees to present their reports.These were discussed in detail and put to a vote by the delegates.

Day 2: Sunday, 15th December 2024

The second day began with the recitation of the Holy Qur'an and its translation by Fazal Tahir Sahib. Sadr Sahib then invited the remaining sub-committees to present their reports and recommendations, which were thoroughly discussed and voted upon by the delegates. The session was punctuated by combined Zuhr and Asr prayers and a lunch break.

In his concluding address, Sadr Sahib shared inspiring video clips from Hazrat Khalifatul Masih V's أيده الله تعالى بنصره العزيز Urdu address at the Majlis Ansarullah Ijtema 2024.

The Shura concluded with a silent prayer led by Sadr Sahib.

National Academic Rally – Majlis Ansarullah UK

The National Academic Rally of Majlis Ansarullah UK was successfully held on Saturday, 21 December 2024, at Ewan-e-Masroor, Islamabad (Tilford, UK).

Respected Al-Haj Munir-ud-Din Shams Sahib, Additional Wakilut-Tasnif, London, delivered



an inspiring speech on the importance of academic competitions in opening session. He encouraged members to study the books of the Promised Messiah ايده الله تعالى بنصره العزيز, watch MTA International programs, especially "This Week With Huzoor", and concluded with a prayer.

Right after the opening ceremony, the academic competitions started in Ewan-e-Masroor and Masjid Mubarak. Various competitions took place throughout the day. The closing ceremony began at 5:40 PM, with Respected Abdul Majid Tahir Sahib, Additional Wakil-ul-Tabshir, as the chief guest. He distributed prizes to the winners and in his speech shared guidance from Huzoor given in various meetings with Ansar and narrated faith-inspiring incidents where Allah fulfilled the prayers of Khalifatul Masih V in miraculous ways. The event concluded with a heartfelt prayer. Total Attendance was more than 350.

Refresher Courses – Southern & Northern Regions

Sunday, 19 January 2025 for Southern & Sunday, 2 February 2025 for northern regions at

Baitul Futuh Mosque, London and Baitul Amaan Mosque Manchester UK

By the grace of Allah, the Southern and Norther Regions Refresher Course was successfully held at Baitul Futuh Mosque, and Baitul Amaan Mosque.

- Attendance: A total of 207 regional positions and 945 majalis positions were recorded, with some attendees holding multiple roles.
- Workshops: Sessions covered all departments.
- The day began with registration and breakfast, followed by an opening session and departmental workshops. Zuhr & Asr prayers were offered before lunch, after which workshops resumed. The course concluded with Maghrib prayer, refreshments, and a Q&A session with Sadr Majlis Ansarullah UK, providing an opportunity for guidance and discussion.

The event strengthened brotherhood and reinforced the responsibilities of Ansar office-bearers. Alhamdulillah, it was a successful and blessed gathering.





ANNOUNCEMENT FOR ADMISSION TO JAMIA AHMADIYYA UK 2025

Jamia Ahmadiyya UK will be holding entry test and interview on 01st and 02nd July 2025 for this year's intake of students. The following conditions apply:

Qualifications: Applicants with A-Level qualification will be given preference. Applicants with A-Levels qualification (passing with a minimum B in at least 3 subjects) will be accepted.Applicants applying with GCSEs must obtain grades 8 and 9.
BTEC qualifications will not be accepted.

Age on Entry: Maximum age of 17 years for students with GCSE or 19 years with A-Levels or equivalent qualifications.

Medical Certificate: The applicants MUST submit a medical certificate from the GP with whom they have been registered.

Written Test and Interview: The applicants will take a written test and will appear before a Selection Board for interview. Only those who pass the written test will be invited for interview. The written test and interview will be based on the recitation of the Holy Quran, the Waqfe Nau Syllabus, and proficiency in reading, writing and spoken English and Urdu languages. Furthermore, candidates will be judged on their potential of learning and reading the translation of the Holy Quran, Ahadith, the books of the Promised Messiah عليه السلام as well as religious and general knowledge-



Procedure: Application will ONLY be accepted on the prescribed Admission Form available from the Jamia UK office. **Incomplete application form will not be accepted.** It must be accompanied by the following documents:

- Application must be endorsed by the National Ameer.
- Medical certificate from the GP.
- Photocopies of the GCSE or A-Level results. If the results are awaited, the candidate must include a letter from his school/ sixth Form tutor about his projected grades.
- Copy of applicant's passport.
- One passport size photograph.
- An attested photo copy of the birth certificate.
- The spellings of the name must be the same as in the passport.

LAST DATE: The application for the 2025 entry MUST arrive by 30th May 2025. Applications received after that will not be considered.

Applications should be addressed to:

THE PRINCIPAL

Jamia Ahmadiyya UK

Branksome Place

Hindhead Road

Haslemere

GU27 3PN

For any further help or clarification, please telephone:

+44(0)1428647170 or +44(0)1428647173,

+44(0)7988461368(Mob. Zaheer Khan),

Fax: +44(0)1428647188

Jamia is open from Monday to Saturday from 8 am to 2 pm. Visitors are welcome ONLY by prior appointments.

> I have also said previously that Waqfin-e-Nau boys should give first preference to entering Jamia and becoming missionaries; there is currently a need for this.
>
> Due to Allah the Almighty's Grace, the Jama'at is expanding. Not only are new Jama'ats being formed in areas where the Jama'at has long been established, but Allah the Almighty is also giving us Jama'ats in new countries. And we need countless missionaries in every country.
>
> (Hadhrat Khalifatul Masih V ايده الله تعالیٰ – Friday Sermon – 28th Ocotber 2016)

Essay Writing Competition

MAJLIS ANSARULLAH UNITED KINGDOM

This is an open competition; Any Nasir of Ansarullah UK can participate.
Topic for this year's competition:

Belief in the Unseen

- The essay should be comprising of **8,000 – 10,000 words**
- **Any essay with Plagiarism will be disqualified.** Plagiarism means to present someone else's work, words, or ideas as if they are your own.
- All direct or indirect quotes must give references. References may be given as footnotes, endnotes, or parenthetical citations.
- Name, Majlis, Region and Contact Details of the participant should be included on the front page only.
- **The marking will be based on:**

  Focus / main point
  Content
  Writing style
  Conventions
  References / Citation

- Essay can be submitted electronically to provided link by Qiadat Tā'leem for any information contact taleem@Ansarullauk.org
- The last day to submit an essay is **30th June, 2025**
- Position holders will be presented awards at the National Ijtema` and their essays will be published in Ansāruddin. INSHALLAH.

Important Note: In order to qualify for 'Alm-e-In'ami, at least one essay must be submitted from the Majlis. Region will qualify when its every Majlis submits at least one Essay.